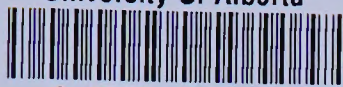


University Of Alberta



0 0000 98042 12

World Studies Inquiry Series

Teacher's Guide Asia

DS
10
M15
1969
tch.gd.

McKeown Birch Weitzman | McKeown

CURR

Ex LIBRIS
UNIVERSITATIS
ALBERTAENSIS



Teacher's Guide Asia

World Studies Inquiry Series

Africa

Asia

Latin America

World Studies Inquiry Series

Teacher's Guide Asia

Daniel Birch

*Assistant Professor of Education
Simon Fraser University
Vancouver, British Columbia*

Robin J. McKeown

*University of California
Riverside*

David Weitzman

*Chairman, Social Studies Department
Oakland Technical High School
University of California
Demonstration Secondary School*

SERIES COORDINATOR

Robin J. McKeown



Field Educational Publications, Incorporated

A SUBSIDIARY OF FIELD ENTERPRISES, INCORPORATED

Palo Alto, California · Addison, Illinois · Atlanta · Dallas · Ocean, New Jersey · Portland, Oregon

Contents

A Note from the Coordinator of the <i>World Studies Inquiry Series</i>	5
Introduction	7
Inquiry Materials and the Teacher	8
Specific Suggestions Concerning Each Study	
Unit One Geographic Considerations	9
Unit Two Traditional Patterns	18
Unit Three Changing Patterns	25
Unit Four People and Thought	32
Unit Five Challenges, Today and Tomorrow	39
Recommended Reading	48

Standard Book Number 514-02205-9

Copyright © 1969 by Field Educational Publications, Incorporated. All rights reserved. This manual may not be reproduced in whole or in part in any form without written permission from the publishers.

A Note from the Coordinator of the *World Studies Inquiry Series*

For an unfortunately long period of time, the social studies materials offered to students reading below grade level have tended to be little more than "written down" traditional textbooks. The *World Studies Inquiry Series* attempts to present a collection of meaningful and educationally sound inquiry studies, developed specifically for students who consider the standard texts not only too difficult to read but uninteresting and irrelevant.

In developing the *World Studies Inquiry Series*, six essential requirements had to be met.

First, the reading level of the studies had to be appropriate for the vast majority of secondary students unable or unwilling to cope with grade-level reading demands. With this requirement in mind, the program's studies were written with a top reading level of 5.0, as measured by the Dale-Chall formula. Most of the studies are well below that maximum.

Second, the motivating interests and perceptions of maturing students had to be considered. Too often, contemporary social studies materials are dismissed by educationally disadvantaged urban students as dull, meaningless, and irrelevant . . . a judgment that is frequently correct. The authors of the *World Studies Inquiry Series*, all classroom teachers, have studiously sought out events, ideas, issues, and themes which their students generally would consider interesting, meaningful, and important. Any hint of "talking down," or of a patronizing writing style, has been carefully avoided. Although the level of reading difficulty is low, the style is forthright and adult.

Third, it was felt that the program must encourage students to shift their inquiry from the particular regional starting point to the universal, whenever possible. Subjects such as poverty, beauty, love and marriage, cultural change, race relations, family structure, upward mobility, spiritual aspirations, and political systems are therefore presented not merely with respect to a particular world region, but with concern for other regions, including our own.

Fourth, it was considered essential to produce a program that would be meaningful from both the scholar's and the student's point of view. For that reason, no attempt was made to achieve an overall coverage of "World History" or "World Civilizations." The traditional accumulation of historical, political, economic, geographic, and military facts, sometimes considered sacrosanct, tends to be concerned only incidentally with human beings. The *World Studies Inquiry Series* helps the students to inquire into the human condition and the human response. Various historical, political, economic, and geographic elements are considered, but the focus is on people. Included,

therefore, are materials usually associated with anthropology, sociology, cultural geography, aesthetics, and philosophy. Students will have opportunities to consider episodes, issues, and ideas in some depth and to gain valuable insights into human experience.

Fifth, it was essential that the *World Studies Inquiry Series* consistently require students to grapple with various intellectual challenges. The authors have found, from their own teaching experience, that even below-average readers are quite capable of coping with intellectually complex and demanding tasks. By inquiring into the information provided in the studies, students will be able to gain experience in applying, analyzing, synthesizing, and evaluating such information. They will gradually increase their ability to assess evidence, establish and test hypotheses, make inferences, discover relationships, and draw conclusions. The students should be made to feel at all times that they are the active inquirers, that it is they who are asking questions and seeking answers. In this program, they are never asked to settle for memorizing opinions developed by others.

Sixth, program materials had to be presented within a format realistically suited to classroom conditions typically affecting both students and teachers. The *World Studies Inquiry Series* is made up of 160-page books, each dealing with a specific world region. Each book contains five major units. Each of these units, in turn, is subdivided into five relatively autonomous but conceptually related studies. Each of the 25 studies consists of either an episode, vignette, or photo essay, plus an expository background piece. Each complete study has been planned for use in a single class period of 45 to 50 minutes. Generally, the students will spend 15 to 25 minutes on the reading assignment; 5 to 15 minutes completing the purposely uncomplicated multiple-choice questions, which encourage the students to complete their reading; and 20 to 30 minutes responding to the discussion questions which constitute the backbone of the program. Those students with extreme reading problems may read only the first, or episode, section, answer a few of the multiple-choice questions and then join the important class inquiry discussion.

Robin J. McKeown
Department of Education
University of California
Berkeley

Introduction

The authors of *World Studies: Asia*, staff members of the Asian Studies Curriculum Project at the University of California, have attempted to present twenty-five meaningful views of life in Asia. It was felt that encouraging students to examine carefully selected events, issues, and subjects would be more valuable than requiring them to survey the extensive field of Asian affairs. This approach should encourage classroom inquiry discussions and insure that the students focus on critical aspects of Asian life. In addition, there is evidence that the students will retain the encountered facts about Asia over a relatively long period.

Although the twenty-five studies in this textbook follow a rather consistent format, they may be used in several productive ways. The authors strongly encourage the teacher to devise versatile and imaginative strategies appropriate for his own students and classroom conditions. While the teacher's primary obligation is to conduct the inquiry discussions arising out of the "What do you think?" questions, he can contribute to the efficiency of the learning experience in a variety of ways, such as by providing background information and by developing additional discussion questions. Despite their encouragement of teacher creativity and autonomy, however, the authors want to emphasize their strong feelings that the twenty-five Asian studies should be used as foundations for classroom inquiry discussion. The confrontations with particular elements of Asian life should stimulate students not only to raise questions about contemporary issues of special interest to themselves, but also to raise questions about the complexities of the human condition.

Robin J. McKeown

Daniel R. Birch

David Weitzman

Inquiry Materials and the Teacher

It probably cannot be emphasized too strongly that to use *World Studies: Asia* with maximum effectiveness, the teacher must remain in the wings—a vitally important but almost unnoticed catalyst in the discovery process. The process may well begin with some mention of the fact that the reading sections of each study deal with issues more likely to be discussed on college campuses than at the secondary school level, but that their straight-from-the-shoulder style makes them easy to read.

Each of the 25 studies has been designed to trigger instant interest on the student's part . . . to get him involved in a subject that catches his attention and does not appear to be presented as a lesson. Thus, the book begins with a photo essay, such as might be found in *Life* or *Look* or the Sunday supplement. Other studies begin with an easy-to-read vignette (sometimes fictionalized, but always factually sound) of some happening or situation with which the students can identify. The second part of each study, the background material, is also easy to read but may have to be summarized by the teacher, simply in the interest of saving time.

The short-answer questions have deliberately been kept easy, in order to afford the slow reader a sense of achievement. "Which?" questions are based solely on the vignette. "Why?" questions may refer to either the vignette or the background. Instructions for both varieties will remain the same throughout the book: "Choose the correct answer." Whether the choice is made verbally or on an appropriately numbered piece of paper will, of course, depend on the nature of the class and the teacher's judgment.

Probably the most important part of every study in *World Studies: Asia* is the list of discussion questions, "What do you think?" or, rather, the discussions to which they lead. Even the section heading invites real participation. Because students, even the ordinarily least motivated among them, have been found to plunge enthusiastically into the discussions, it may be necessary for the teacher to choose (or better, let the students choose) just one or two questions.

It is important to remember that finding definitive answers is not essential or even, in many instances, possible. The key word is *inquiry* . . . leading students to ask their own questions as part of the process of seeking answers or solutions. Students may also be encouraged to formulate their own discussion topics, based on the study material.

Specific suggestions for presenting the 25 studies appear on the following pages. Reading levels for each study are also shown.

Specific Suggestions Concerning Each Study

Unit One: Geographic Considerations

Study 1: *Glimpses of Asia What Is Asia?* 4.7

The overwhelming emphasis in any study of Asia must of necessity be its geographic and cultural diversity. *World Studies: Asia* presents aspects of this diversity first of all pictorially, the means most likely to appeal to poorly motivated students and those with reading difficulties. Locator maps indicate the geographical relationships between the places pictured. Other maps are grouped together in Unit One, Study 5, where they may be meaningfully used in connection with this and other studies. An outline map, which you are at liberty to reproduce for student use, appears on page 17 of this manual.

In the discussion of the pictures, the triple themes of diversity, poverty, and dependence on nature should emerge most strongly. An important subtheme, of course, is environment and man's capacity for modifying it. Another is the relationship between poverty and environment in predominantly rural populations. Dependence on agricultural pursuits and, hence, on land and climate, is one aspect of this general topic. Wherever possible, students should be led to observe similarities, contrasts, or parallels between Asian life and ways of life in their own area.

Answer Key: Why? 1. b, 2. c, 3. c, 4. b.

Guidelines for What do you think? Questions

1. Contemporary U.S. problems involving Spanish-speaking Americans (particularly those transmigrants from Puerto Rico, whose American citizenship is frequently unknown to or disregarded by their peers) should certainly enter into this discussion. In somewhat more sophisticated classroom groups, the matter of differences in dialects may be relevant.
2. There can obviously be no easy or consensus answer to these large questions. Posing them, however, should have the effect of initiating an inquiry approach to the study of Asia. A possible suggestion for a first step might be a common language. But even that would have to be preceded by widespread elementary schooling in areas where a major segment of the population cannot read or write any language at all. Any meaningful first step would require the cooperation of many diverse groups of people and could probably be initiated only by a dictatorship with control over vast portions of Asia, or by some outside force such as the United Nations.
- 3 and 4. In discussing these related questions, students might be encouraged to simulate a situation of overcrowding, as on a city bus, perhaps, in which no verbal communication is possible

between groups. The same situation might then be presented with the leavening of a common language through which misunderstandings could be cleared up before they led to threats of violence.

5. This is a value question designed to promote objective, analytical thinking and to give the students an insight into the economic bases for most disputes between human beings. Switzerland, Belgium, Canada, and the United States might be cited as examples of countries where disparate groups live in relative harmony.

Study 2: *Monsoon!* 4.7 *The Wind and the Weather* 4.9

Emphasis here is definitely on the influence of weather rather than on the forces that produce it. The monsoon was chosen as a dramatic example of how closely geographic considerations may govern the lives of human beings. This is particularly true in India where over 70 per cent of the population depends on agriculture for a living.

As the study indicates, monsoon rains are not reliable. Rainfall is fairly predictable in some areas, widely variant in others. The area hit hardest by the failure of the monsoons in 1965 and 1966 was Uttar Pradesh in north central India.

For purposes of this study, it is probably sufficient to lead students, through use of the climate zone map, only to the general realization that Asia has some of almost every kind of climate, with the preponderance (except for the Soviet Union) of tropical wet, tropical wet and dry, and dry. Elicit also the realization that though the monsoon area is relatively limited in scope, it is densely settled. Students by now will probably conclude for themselves that the reason is that most of the people farm, and that crops, particularly rice, fare best there.

Answer Key: Which? 1. c, 2. a, 3. b, 4. b, 5. b, 6. b. Why? 1. a, 2. a, 3. b, 4. c.

Guidelines for What do you think? Questions

1. Students should be able to draw this inference from the information, given in the study, that the winter monsoon usually starts over a land mass, while the summer monsoon starts over the ocean and moves toward land.
2. Weather here is usually more a matter of convenience or inconvenience than of life or death. Students may mention such things as traffic conditions or air travel in bad weather, having to cancel outdoor activities because of rain, or the damage wrought by hurricanes or other natural disasters now and then. They may see some parallel between a snowbound or flooded American village, left without food or electricity, and the plight of hungry Asians. They will undoubtedly think of American farmers and farm workers as people whose incomes would be affected by weather. Other examples may be construction workers or others who have weather-based layoffs. Elicit the concept that such problems are fewer than they once were, due largely to technological improvements. Students will certainly agree that the problems in this country are less major than India's, occur less frequently, and last a much shorter time.

3. It is unlikely that the people, unassisted, can do much to improve their lot, except possibly by limiting population growth. The government of India is trying to help, but the high rate of illiteracy, with its attendant communication gap, makes the task tremendous. The government has been unable, for instance, to overcome the “sacred cow” tradition, which complicates the food problem, although some slight progress is being made in limiting the cow population. It would be in the interest of the democratic government of India to put its vast mass of human beings in a position to make greater cultural and economic contributions to Indian life.
4. There need be no consensus, but the discussion may touch on such efforts as those being made by the Peace Corps, by similar groups from countries other than the United States, and by the United Nations Food and Agriculture Organization. Most students will probably see that massive hunger, disease, and crowding in any area eventually affect much broader areas.
5. One that should certainly come to the minds of students is the conduct of Asian military conflicts. An articulate veteran of Vietnam might prove to be an excellent resource person vis-à-vis the climate and its effect on human beings.

Study 3: *Poor Mr. Li* 4.4 *Poor People in Rich Countries* 5.0

Through this study, students should be enabled to identify, and in many cases identify with, characteristics of various patterns of life in Kuala Lumpur and the problems inherent therein. Throughout the discussions, the teacher may guide them to bear in mind that city populations throughout Asia have grown much faster than either industry or housing, and that the resultant problems have been further aggravated by the cultural diversity of those populations. Underlying all the discussions will be a consideration of the relationship between being culturally different and being segregated; the relative desirability of being “separate and equal” and being integrated; and the differences, similarities, and parallels between Asian and North American problems.

Answer Key: Which? 1. c, 2. b, 3. a, 4. b, 5. b. Why? 1. b, 2. b, 3. a.

Guidelines for What do you think? Questions

1. One justification might be that tin ore is becoming scarce and that what is left should be used for the good of the people whose country Malaysia is. It might be interpreted as an attempt to stem the flow of natural resources out of the country. Or it might be, as in the case of distribution of scholarships, merely an attempt to compensate the Malays for the fact that the Chinese have for so long enjoyed a superior position—a “most favored nation” sort of policy. The situation harbors some fairly close parallels with the attempts being made in this country to make it easier for blacks to qualify for college, or for businesses operated by blacks to be encouraged through special subsidies. No pat answers should be expected. The reasoned consideration that should evolve is an end in itself.
- 2 and 3. Students may see for themselves that a textile mill could provide employment without

creating any drain on natural resources. Kuala Lumpur appears to be attempting to find a middle road between encouraging investment, both domestic and foreign, by means of tax holidays and subsidies, and discouraging the growth of extractive industries that might eventually strip the country of its natural resources.

4. Some students will be quick to see parallels between the situation in Kuala Lumpur and in their own cities, where slum clearance has sometimes resulted merely in displacement and the consequent development of new slum areas. Hopefully they may suggest such alternatives as carefully organized improvement programs for existing dwellings rather than resettlement.
5. The advantages should be obvious. Discussion may bring out that schools in the United States lie within the province of state governments, which in some cases require the teaching of both English and some other language, such as Spanish, in the schools.
6. This discussion, particularly in inner-city classes, should be lively, to say the least. It provides a wholesome opportunity for students to face up to and explore the problems faced by well-meaning officials. Among the attempts at solutions made in Kuala Lumpur is the construction of multiracial housing districts for government employees. A similar end has sometimes been sought here by the extension of government aid for the construction of unsegregated public housing generally.

Study 4: *Two Sides of Horror* 4.8 *The “Why” of Violence* 4.4

It once was popular to state that land and climate determine the way people live. Today geographers speak of multiple causes for a way of life, with culture and levels of technology playing very important roles. The Chinese and the Dayaks of West Borneo offer examples of strikingly different adaptations to similar land and climate conditions.

Two basic patterns of land use are observed—the Chinese wet-paddy rice growing and the Dayak slash-and-burn technique. Both are well adapted to geographic conditions and both maintain soil fertility for generations. Contrasts in the cultures of the two groups are clearly reflected in their languages, religious beliefs, educational and economic status, dwelling places, and so on. The contrasts indicated offer an opportunity for students to practice drawing inferences from available data. Such an approach almost invariably produces livelier discussions than are evoked when the class is given a ready-made synthesis.

Such interim questions as the following may prove helpful: (a) What impression do you get from the two sides of the story as to how each group regards the family relationship? (The Dayak sees no reason to leave his family to fight the government. The Chinese sorrows for his brother, rejoices that he was able to save the life of his son.) (b) Which group would you guess has a higher standard of living? (Chinese villages have stores, a school, and some covered streets.) (c) Is money equally important to both groups? (The Dayaks actually operate within a modified barter system, with production directed toward subsistence only. The Chinese, on the other hand, plan on surplus production, some diversification of products, and participation in the export market.)

Underlying the study is an attempt to analyze some kinds of conditions that may breed violence between neighbors of contrasting backgrounds. Diversity alone is not sufficient to create conflict.

In fact, many people regard cultural diversity as something to be prized and maintained. However, when the diversity is accompanied by ignorance of and isolation from the differing groups, the situation lends itself to the development of fear, distrust, and hatred. Under such conditions any group may be more easily exploited or manipulated for the purposes of other, outside groups. Normally peace-loving people may be aroused and drawn into conflict.

The particular factual incident recounted in this study shows how diverse groups of people can be goaded into conflict even though the larger issues involved are unimportant to them. This may lead to some discussion of the ways in which people and nations get drawn into war.

Underlying all the discussions should be a recognition of the need to promote communication and cooperation among peoples. The problem is obviously relevant to North American contemporary society with its increasing incidence of suspicion and destructive tension between groups. Students should be encouraged to try to think of imaginative solutions.

Answer Key: Which? 1. c, 2. c, 3. b, 4. a, 5. a, 6. c. Why? 1. b, 2. c, 3. a, 4. c.

Guidelines for What do you think? Questions

1. Urban riots will almost certainly enter the discussion. Guide the students to realize that these, too, might result from the machinations of some uninvolved group whose purpose would be served by violence, and that real intergroup communication would decrease the incidence of mob action. Some compelling differences between any such situation here and the Dayak violence should emerge, however. One is that communication between disparate groups is possible through our common language. Another is that, in our society, movement is possible from one economic-cultural group to another and that middle class members of all ethnic groups probably identify more closely with one another than with members of vastly different economic groups within their own ethnic mold.
2. Students will probably be able to suggest measures that could in time improve the situation, such as providing education for all groups; encouraging participation in government; and a clear government policy to the effect that each group is free either to maintain its unique cultural characteristics, while respecting those of other groups, or to "borrow" from other cultures. Mere increase in unguided social contacts between groups, it may be pointed out, would probably do little to promote understanding or cooperation. Some truly shared experience, especially when it is directed to goals of overriding importance, would be more productive. The means of implementing a sound government policy should also be discussed here. Some students may suggest such solutions as official recognition of only one dominant culture; expulsion of the less productive or the numerically smaller group; military or police control; and educational campaigns to promote understanding of cultural diversity. The advantages to Indonesia's economic development of persuading all groups to cooperate at certain economic levels should be obvious.
3. No consensus should be sought here. Hopefully the students will analyze their own first answers and eventually reach a realization that freedom to choose is undoubtedly the most desirable arrangement.
4. The United States, Canada, Switzerland, and, to an increasing degree, Australia are all ex-

amples of peaceable coexistence of groups of disparate backgrounds and sometimes languages. The United States, a “nation of immigrants,” has absorbed aspects of the varying cultures of many peoples, and most groups have taken on the mores of the collective majority. Many of the latter, however (the Amish in Pennsylvania come to mind), have retained their own life style and most have also kept certain of their traditional traits (ways of celebrating certain holidays or seasonal occasions, for example) intact. A common language, education, a reasonable amount of room to live in, and a largely adequate standard of living among substantial segments of most groups have helped to keep the peace. Ethnic disturbances have historically tended to erupt primarily when an entrenched group felt itself threatened economically by another, usually a newer, group. Mingling in schools, jobs, political organizations, and labor unions all have helped to further understanding. Generally speaking, as the students will probably suggest, diversity in this country has been an enriching rather than a seriously divisive force.

5. This is a value question designed to promote the individual student’s self-awareness and give the teacher valuable insights into attitudinal positions.
6. Guide the students to see that both groups reacted in basically similar ways to the *natural* elements, climate and soil. Although one uses ash and one water for the purpose, both are working toward the same end—good crops and continued fertility of the soil. Again, both groups build their dwelling places above the ground, for precisely identical reasons. It is only where culture, the artificial as opposed to the purely natural, has been superimposed that divisive diversity has resulted. Students may see some kind of blending or swapping of agricultural methods as a way to work toward mutual understanding.

Study 5: *Overview in Maps and Pictures*

Because it is anticipated that this study will be used as a point of reference throughout the book, no “What do you think?” questions appear in the students’ edition. Some questions, explicit or implied, do appear in the text accompanying the various maps. It is hoped that, in connection with many of the other studies in the book, questions will arise to prompt the suggestion, “Let’s look at a map.” Students should be encouraged to refer to the maps and pictures in this study, as well as to wall maps, globes, and such other sources as *The World Book Atlas*. Keys have been kept simple, but at least initially it may be necessary to point out that shading is the clue to each map’s store of specialized information. Students might be encouraged to figure out for themselves the significance of the broken line in the Political-Physical map on page 34, which indicates the boundaries distinguishing Asia from Europe.

In connection with the map study or with discussions that may arise from other studies, the teacher may find it useful to duplicate or put on the board some of the information from the *Table of Comparisons* that appears on the following page. The table has been included in this guide rather than in the students’ *World Studies: Asia* to afford the teacher greater flexibility in using it.

Table of Comparisons

<i>Country</i>	<i>Farmland* as a percentage of total land area</i>	<i>Pounds of rice produced per acre</i>	<i>Infant deaths per 1,000 live births</i>	<i>Gross National Product** per person (in U.S. dollars)</i>
India	54%	1,380	139.0	\$ 80
Japan	16%	5,130	15.3	\$1,404
United States	47%	4,550	20.8	\$4,379

*Farmland includes permanent meadows and pastures.

**The Gross National Product of a country is the total value of all the goods and services produced there each year. This includes only things that people make or grow to sell, not what they produce for their own use.

Among the studies in *World Studies: Asia* that may readily be correlated to the pictures, maps, and chart in Unit One, Study 5 are these:

<i>Map or Chart</i>	<i>Studies</i>
Political-Physical Map	Unit One, Studies 1, 2, 3, and 4; Unit Two, Studies 1 and 2; Unit Three, Studies 1, 2, and 3; Unit Four, Study 4; Unit Five, Studies 1, 3, 4, and 5.
Population Map	Unit One, Studies 1, 2, 3, and 4; Unit Two, Study 1; Unit Three, Study 3; Unit Four, Study 5; Unit Five, Studies 1, 3, and 5.
Crop-Pasture and Food maps	Unit One, Studies 1, 2, and 4; Unit Two, Study 1; Unit Three, Study 3; Unit Four, Study 5; Unit Five, Study 1.
Literacy Map	Unit One, Studies 3 and 4; Unit Two, Study 2; Unit Three, Studies 2, 3, and 4; Unit Four, Study 5; Unit Five, Study 5.
Work Distribution Chart	Unit One, Study 1; Unit Three, Study 3; Unit Five, Studies 1 and 5.

If a class period is devoted to “Overview in Maps and Pictures” as a study independent of the other twenty-four, the teacher may find the following questions useful as catalysts to promote discovery and discussion.

1. How far north does Asia extend? What ocean is its southernmost border? How does this compare with north and south extremes in North America?
2. Look at a map of the world to see which parts of North America are closest to parts of Asia. What effect, if any, does this have on U.S. defense activities in Alaska, for example?
3. Look at the map on page 34. With the map before you, look through a recent newspaper or news magazine, or listen to a national news show on TV or radio. How many places shown on the map are mentioned in the news? Why should events in far-off Asia be of interest to North Americans?
4. The main farming states in the United States lie in the Great Plains, a level area having generally good soil, adequate rainfall and a long growing season. Look at the relief map on page 34 to find the plains areas of Asia. Look at the Crop-Pasture map on page 36 to see if they are also farming areas. If they are not, what may be some reasons they are not? What conditions are needed for crop raising that the Asian plains may not have?
5. Compare the Crop-Pasture map with the map on page 34. Where are most of the crop lands? Now compare the Population map with the map on page 34. Where do most of the people live? What physical features (rivers, for example) are common to the most heavily dotted areas of both the Crop-Pasture and the Population maps? What connection may there be among the pieces of information you have picked up from these three maps?
6. Comparing the Population map with the map on page 34, name the countries that are most crowded. What parts of those countries are most crowded? Which areas are least crowded? What are the probable reasons?
7. The areas of greatest population in Asia now are the same as they were 5,000 years ago. Try to think of at least two reasons why this might be so.
8. Compare both the Population map and the Crop-Pasture map with the map on page 34. Are there more people in the crop lands or in the cities? How does this compare with the information given in the Work Distribution Chart on page 37?
9. When the people of a country have to spend all their time just raising enough food to feed themselves, what is likely to be the effect on the country? on the people themselves?
10. In a country where a few people are able to raise enough food for the whole country, what effect does this have on the country as a whole? on the lives of the people?
11. How many farmers do you know? What are the occupations of some of the other people you know? What are some of the occupations that could be covered by the term “service industries” in the Work Distribution Chart on page 37?
12. In what areas of Japan do most of the people live? Look at the relief map for a clue as to why the relatively empty areas are empty.
13. What happens to people who cannot read or write? In what ways can they make a living? How can they keep informed of what their government is doing? How could they express their approval or disapproval of conditions in their country? How could they communicate with or even come to know people who live elsewhere?



Physical characteristics of the three main divisions of Asia might be summarized as follows: *Southwest Asia* is mostly hot and dry. It does have broad plains and desert areas, but only the river valleys are good for crops. *Eastern Asia* has hot summers and cool winters with plenty of rain, but in many places, hills and mountains make large-scale farming impossible. *Southeast Asia*, hot and damp the whole year round, is mostly rolling hills and tropical rain forests.

Unit Two: Traditional Patterns

Study 1: *Strike 4.8 Caste in India 5.0*

The purpose of this study is only secondarily to familiarize students with the caste system in India. More importantly, it is intended to spark discussion of “classes” in our country, in our neighborhoods, in our schools, and so on. The point should be made that virtually every country in the world, at every period in history, has developed some kind of class system. Because of time limitations, however, it will probably be necessary to confine detailed comparisons to the United States and India.

Answer Key: Which? 1. c, 2. c, 3. b, 4. b, 5. b, 6. a. Why? 1. b, 2. c, 3. a, 4. c, 5. b.

Guidelines for What do you think? Questions

1. Students will undoubtedly mention such rules (which have only recently begun to be discarded) as (a) do not marry a person of another race or religion; (b) do not marry into a lower social class; (c) educated people have no social contact with those who lack a formal education; (d) people whose families have been in a community for generations do not mingle with newcomers; (e) children of the upper social and income groups have the best-equipped schools; (f) people on welfare rolls should spend nothing on recreation; (g) some occupations and professions are closed to certain groups; (h) members of the upper socioeconomic groups get gentler treatment from law enforcement officials than do the underprivileged. The similarity to caste rules will be obvious. One basic difference is that our unwritten laws tend to have some racial basis, whereas those in India involve different strata of the same race. Another is that our unwritten rules are frequently (and increasingly) ignored without reprisal.
2. The students will need little guidance to come up with ethnic classifications. Others, such as capital and labor, white collar and blue collar workers, older and younger generations, squares and non-squares, intellectuals and anti-intellectuals, suburbanites and city dwellers, and so on, may have to be elicited. An examination of the characteristics of all the latter classifications (all of which, incidentally, include members of all ethnic groups in the country) should lead students to discover that the most basic difference between a class and a caste is that the former is fluid and the latter is fixed. A class system is characterized (particularly in this country) by both upward and downward mobility. In a caste system, there is no mobility whatever. In this connection, it will also probably occur to students that such attributes as

intelligence, talent, and athletic prowess have no effect on caste positions, but frequently exert enormous influence on movement from one socioeconomic class to another.

3. Answers to the first part of the question will be drawn from the reading sections. The second part should produce a lively discussion of status symbols and how they grew. Cars and clothing are particularly interesting examples in view of current trends toward a reversal of advertising-inspired standards: youths in pieced-together costumes driving expensive cars; millionaires driving themselves to the office in small, low-gas-consumption vehicles; and so forth. If time permits, the impact of advertising on upward-mobility motivations may also be explored, with some brief speculation about the probable status of the advertising industry in India.
4. This set of questions offers an interesting focus on economic differences between India and the United States. Here, garbage collection in many areas, thanks to unionization, political pressures, scavenger rights, and so on, has become a lucrative occupation and one which specific groups (usually ethnic, as is the case in Italian communities in some parts of California) sometimes try to monopolize. This contrast points up the importance of income to class groupings in this country. It also indicates that a menial occupation, which immigrants once entered because few others were open to them, in itself proved to be an avenue of upward mobility.
5. This question is designed primarily to lead students to an analytical examination of their own value judgments and hence, eventually, to a recognition of the social science concept that we have no absolute standard for deciding that one culture is good, one bad, but only that they differ from each other. In the course of the discussion, hopefully, students should gain some insight into why the caste system has continued even though it is theoretically illegal in India.
6. Consideration of the isolating effects of caste societies (or of caste realities in what has historically been a class society characterized by a high degree of mobility) is almost certain to focus on the racial and integration issues now facing the citizens of so many countries. As with all the questions in the *World Studies Inquiry Series*, it is to be hoped that this question will prompt the student to ask others. One such possibility: Can the United States afford to let its democracy be threatened by the growth of caste-like practices?

Study 2: *Satya* 4.6 *The Women of Asia* 4.6

The purpose of this lesson is twofold. First, it should illustrate that the Asian woman's role in the marriage relationship is generally somewhat different from the American woman's. Second, the lesson should reveal to the students the impact of the cultural environment on human values and behavior patterns. It should definitely not be viewed as merely presenting a collection of quaint customs related exclusively to the place of women in Asia. Indeed, it is of little importance whether the initial class discussions focus rather specifically on the woman's role in both Asian and Western societies or if they focus on the more general topic of cultural diversity.

Both sections of the study are short and easy to read. If some students nevertheless do not get through the second section, it may be summarized by one or two of the students who have read it.

The teacher may wish to supplement the summary by recalling that arranged marriages, as indicated in "Satya," are part of the picture, and by indicating that obedience to one man or another continues throughout the lives of most Asian women. Before marriage, like all other members of the household, they obey their fathers; after marriage, their husbands (or perhaps their fathers-in-law, at first). After the husband's death, a widow may be expected to take orders from her oldest son.

Answer Key: Which? 1. c, 2. b, 3. b, 4. b, 5. c. Why? 1. c, 2. a, 3. b, 4. a, 5. c.

Guidelines for What do you think? Questions

1. Students will mention primarily the fact that Satya was born a woman. Guidance may be necessary to lead them to see that the determining influence is less womanhood itself than the customs and mores that Asian culture has woven around womanhood. Discussion of the second and third parts of the question may lead at least some students to the perception that Satya is caught up in a cultural web that allows almost no independent movement, to either individuals or groups.
2. This question carries on from the preceding one and should extend student perception to the concept that established cultural patterns exert a considerable impact on our lives as well as on Satya's. Encouraging students to cite examples of some of the cultural forces at work in the United States will insure a lively and productive inquiry session.
- 3 and 4. These questions should prove highly motivating to those students who, in increasing numbers, are finding it agonizingly difficult to make their own vocational, educational, and social decisions. They are already asking penetrating questions about the American way of life. In the discussion of these two questions, they can be guided toward the selection of some evaluative criteria. The criteria could then be applied to other philosophical questions concerning the evolvement of a way of life. A few examples: Is life on a farm better than life in the inner city? Is suburban life more or less enjoyable than city life? Does the more highly educated man enjoy life more than the less-educated man? Is living in a white suburb better, worse, or about the same as living in a black ghetto?
5. Hopefully, discussion of this question will lead students closer to the understanding that ethnocentric background affects the ways in which one looks at other cultures, often to the extent that an understanding of a certain alien culture or cultural practices is virtually impossible.
6. Discussion of these queries should lead to several heightened perceptions. One might be that all societies are composed of subcultural groups which cannot help being ethnocentric in their appraisal of other groups living in close proximity. An example of this would be the difficulty many white Americans have in understanding the attitudes and values of American blacks, and vice versa. The discussion may also illuminate the dynamic relationships between man, whoever and whatever he is, and the cultural forces and pressures he has created. "Society" is man and man's creations. It will probably be agreed that what man has created man can change. Whether he should do so can form the basis for a lively discussion but probably no unanimous opinions.

Study 3: *The Crime of Pao-yu* 4.8 *Father and Son* 4.8

1. The purpose of this unit is to demonstrate the relationships among the various members of the traditional Chinese family, particularly the very special relationship between father and son. It would be helpful to explain to the class, if they have not discovered it for themselves, that several generations lived together in one “house,” which was actually a compound containing an entire family. Children, parents, uncles, aunts, cousins, grandparents, and servants were all part of the household.
2. *Dream of the Red Chamber*, from which the story has been adapted, is an allegorical novel depicting the decline of a great family that lived in Peking in the 1700’s. The decline and the problems it created for adults and children mirrors a parallel decline in the ruling dynasty and Chinese society.
3. The story and background material give the class an opportunity to reflect on the various approaches to child-rearing developed in different societies. Attitudes toward children and the relationships among members of the family reflect those values that the society considers important, the purpose and goals of government, the structure of the society, and the reaction of individuals and family groups to great changes. China in the 1700’s, like the United States today, was experiencing far-reaching societal changes. The Chia family reflects these changes just as youth today reflects the general reaction of our society toward change.

Answer Key: Which? 1. a, 2. c, 3. c, 4. b, 5. b, 6. a. Why? 1. a, 2. b, 3. c.

Guidelines for What do you think? Questions

1. Quite apart from the question of whether the punishment fit the crime, students will probably see for themselves that the father should have checked the story instead of acting on hearsay evidence.
2. Students will see that the boy knew his mother or grandmother would have some influence with Chia Cheng. They may cite instances in which a mother or sister interceded for them.
3. The concept to be elicited is that the ideal arrangement is for such decisions to be made jointly.
4. Some of the students may have less than ideal relationships with their parents, but they should be guided toward the concept that mutual respect, parental firmness, protectiveness, love, and above all, perhaps, communication, are all part of the ideal. Try to elicit the observation that ideally our citizens respect the government and obey the law, that the government in turn offers protection, and that standards of communication are maintained not only among family members but also among individuals and the government.
5. Confucius spoke of five relationships in their order of importance: emperor and subjects, father and son, husband and wife, elder and younger brothers, friend and friend. Students may guess brother and sister, mother and children, employer and employee, or even master and servant. Some of their guesses will afford opportunity for pointing up societal differences between the United States today and ancient China.
6. Students will probably note that even though the sovereignty of the male is a well-publicized facet of Chinese life, the distaff side of the family wields considerable influence when necessary.

7. When Europeans began to learn about Kung Fu-tze, they misunderstood his name. Confucius is their version of the Chinese pronunciation.
8. This is a value question, requiring no real guidance but designed to give the teacher insights into the students' attitudes and perhaps some of the reasons for them.

Study 4: *Shibui*—"Soul" in Japanese? 4.9 *Beauty in Japan* 5.0

The immediate purpose of this study is to describe the rather sophisticated differentiation of beauty that has evolved in the Japanese culture. By examining the concepts of *hade*, *iki*, *jimi*, but particularly *shibui*, the students should gain a more perceptive view of Japanese culture and, hence, new respect for the complexities and depths of Asian life. Excellent preparation for the presentation of this material would be to review the August 1960 issue of *House Beautiful*, pages 88-95. For ready reference purposes, the following descriptive terms may prove useful.

<i>Iki</i>	<i>Jimi</i>	
chic	conservative	
clever	correct	
fashionable	dull	
latest	proper	
smart	sedate	
sophisticated	small-patterned	
stylish	unobtrusive	
<i>Hade</i>	<i>Shibui</i>	
bold	controlled	serene
brightly colored	deeply meaningful	simple
exuberant	humble	silent
flashy	imperfect	timeless
gaudy	intrinsically good	tranquil
large-patterned	irregular	uncomplicated
lively	lasting	understated
loud	mature	unfinished
youthful	natural	unostentatious

Answer Key: Which? 1. c, 2. c, 3. b, 4. a. Why? 1. b, 2. c, 3. a, 4. a.

Guidelines for What do you think? Questions

1. A logical inference might be that the Japanese as a group are inclined toward tranquil tempos, with such contemplative pastimes as writing poems and viewing special beauties of nature,

like snow on a mountain, the moon, new cherry blossoms, and so forth. Their houses, as well as their recreational tastes, reflect their feeling for simplicity, for suggesting rather than stating, for appreciating the beauty of nature in wood, stones, water, and flowers.

It is important to elicit from the students themselves the sound observation that it would be amazing indeed if an entire nation shared the same tastes, and that it is entirely possible that large segments of the Japanese population may have no feeling whatsoever for *shibui*.

2. That elicited concept lays the groundwork for a discussion of this question. As a matter of fact, Japanese youth (as implied in "Son of the Samurai," Unit Three, Study 1) is less impressed by *shibui* than by *hade* and *iki*. This is in marked contrast to the United States where the search for inner meaning is (at least superficially) supposed to be the province of the young these days.
3. If the discussion of the previous question brings out this difference in age-group attitudes, the students may be predisposed to deny any real relationship between the Japanese words and the black-American word "soul." One thing they certainly have in common, however, is that the Japanese feel that no non-Japanese can truly understand the meaning of *shibui*, just as black Americans tend to feel that no cultural outsider can really recognize "soul."
4. This is a value question. Any direction the discussion takes will be revealing and productive of increased self-awareness.
5. Determining whether certain people, things, or scenes have the quality of "soul" is already a popular pastime. Broadening this game-like activity to include *shibui* is a natural development and will help students see how the American culture might be viewed by a Japanese. It may be desirable to classify things that are non-*shibui* as *jimi*, *iki*, or *hade*, thus increasing understanding of those terms.
6. The students will have their own definite opinions about the first question in this group. They may have to be guided toward the understanding that *permanence*, a *lasting* peace and tranquility, is a necessary element of *shibui* things.
7. Again, as indicated in "Son of the Samurai," interest in *shibui* decreases as the tempo of life in Japan increases.

Study 5: *A Lucky Person* 4.6 *Law in Old China* 4.6

This reading, although fictionalized, provides a picture of the investigative and trial processes common in China prior to the present century. More importantly, however, it invites comparisons with our own judicial system. How effective were the investigative procedures of the Chinese police in "A Lucky Person"? What limits, if any, should be placed on law enforcement agencies? What constitutes "sufficient evidence" for the arrest and imprisonment of an accused person? How valid is a confession obtained by physical or psychological force? How valid is any confession? Does capital punishment deter crime?

Answer Key: Which? 1. c, 2. c, 3. a. Why? 1. a, 2. b, 3. b, 4. a.

Guidelines for What do you think? Questions

1. Initially, this question may produce an outlet for hostilities—the idea that certain people may be hounded by the police because of various irrelevant factors, such as race, economic status, or involvement in unpopular protests. Objective discussion should lead to the clear realization, however, that everyone in this country is protected by some safeguards not available to Ching: the right to have an attorney; the power of the press, which points up instances of injustice; the unlikelihood of prolonged torture; the writ of habeas corpus; the right to bail; and the right to a public trial and trial by jury.
2. Files of fingerprints, photographs, and criminal records may be mentioned, as well as prompt communication and cooperation between various localities and law enforcement agencies. It will probably be clear to students that all these things further the cause of justice by making it possible to rely on objective rather than circumstantial evidence (or subjective opinion) in bringing charges. Wiretapping may be mentioned and argued about.
3. The Chinese court obviously assumed that the defendant was guilty until he was proved innocent. Our entire system of jurisprudence is based on the opposite assumption. Students may point out, however, that our ideal is sometimes defeated by such things as the personal bias of a judge, jurors, or law enforcement officers.

Another obvious difference, of course, was the common use of torture in the courts of Old China, as opposed to our restrictions against “third degree” methods and to Supreme Court rulings against the use of confessions obtained under duress.

4. This is a value question, designed to increase individual self-awareness.
5. In this connection, the teacher may wish to make available to students a copy of the most recent *Statistical Abstract of the United States* (Washington, D.C.: U.S. Government Printing Office). Selected students might be requested to collect data about the number of capital crimes committed in each state in recent years and to compare the rates in terms of the use or non-use of capital punishment in those states. Obviously there is no single “American view,” although the trend, even in states having the death penalty, seems to be toward non-use. No consensus need be reached.
6. Here again there are no pat answers. It is important, however, that the discussion point up the concept that rulings which are sometimes derided as being “soft on criminals” are actually for the protection of the innocent.
7. Students generally will agree on the lack of equality in Old China, but may disagree about the situation here. Reasoned discussion is the primary goal to be sought.

Unit Three: Changing Patterns

Study 1: *The Last Samurai* 4.9 *Son of the Samurai* 4.7

This lesson is intended to illustrate that significant cultural changes take place in all nations as they become industrialized. Japan provides a dramatic example because it has condensed into a few decades the kinds and amount of change that took centuries to develop in the United States and Europe.

When patterns of culture change at a relatively quick pace, some people inevitably become displaced, alienated, or in some way disassociated from the mainstream of the society. Cultural vestiges of the past often inhibit the acceptance of the newly developing mores of the present. The account of Captain Ohashi, although fictionalized, is based on an actual episode that took place in Japan a few years ago. The former military man who became a night watchman found it difficult to apply his traditional attitudes and responses to the changing relationships, values, and beliefs of contemporary Japanese life. The episode reveals not only the schism between the two generations, but the difficulty of adjusting to new cultural demands and expectations.

Answer Key: Which? 1. a, 2. b, 3. c, 4. b, 5. c. Why? 1. b, 2. c, 3. b, 4. b.

Guidelines for What do you think? Questions

1. The students will probably guess that the idea originated with the overlords, the people who would profit by it. They will probably have no trouble thinking of arguments against it, but they may need to be guided toward the understanding that reasonable loyalty and obedience to rules are part of what an employer has a right to expect for the wages he pays, what parents have a right to expect in return for their love, protection, and support.
2. This may trigger indignant accounts of the treatment all too often received by Vietnam veterans. The indignation itself will open the way for a discussion of Captain Ohashi's apparent lack of resentment—an attitude reminiscent of that displayed by most Japanese-Americans despite the unjustified treatment they received on our West Coast following Pearl Harbor. This, in turn, will undoubtedly spark exchanges of opinion as to whether destructive resentment, constructive objection, or apathetic acceptance is the most socially desirable.
3. Almost every student will have answers to offer to the first two parts of the question. The list items may then be used to prime a lively discussion as to whether some differences are valid and are indeed preferable to complete homogeneity of interests from generation to generation.
4. The discussion might focus on the suicide of Ohashi. Here the concept of the Samurai code

should be depicted as an example of a traditional custom becoming an incongruity with contemporary life. The next point for discussion might center on the problems of basing one's pattern of living exclusively on traditional values and attitudes. Answers to the second part of the question will certainly vary, but the discussion should develop some new insights on the part of the students relative to their disagreements with parents.

5. Within this context, there could be meaningful exploration into the disadvantages as well as the advantages of industrial progress, both physically and psychologically.
6. The students will undoubtedly mention the growing influence of the youth of the country as a major change. Discussing the further changes that may be brought about as a result of the use of that power and influence and how those changes may specifically affect the lives of the students themselves when, say, they have passed into that dim "over thirty" beyond, should provide a wholesome focus on some problems that may not yet have occurred to them.

Study 2: *A Gallery of Activists* 4.7 *The Changing World* 4.8

The purpose of this unit is to indicate that change may take place even within the traditional and relatively rigid village life of Asia. For years it was thought that certain aboriginal tribes had remained completely stable and at a fixed point for long periods of time. Now it is generally accepted that no cultural group can avoid change for any significant length of time. In fact, cultural change is now commonly included in anthropological models as an integral and important element. If one is to study a cultural group in a comprehensive fashion, it is necessary to study its processes of change. Rates of change differ, of course, from group to group as well as from society to society. This lesson, hopefully, will illustrate that institutions as well established as caste can be modified relatively easily.

Answer Key: Which? 1. c, 2. b, 3. b, 4. a, 5. b, 6. c. Why? 1. b, 2. a, 3. b, 4. a.

Guidelines for What do you think? Questions

1. Discussion of this question should clarify the point that Sulli worked within the existing legal, economic, and political structure of society. While he wanted to change certain traditional customs either for himself or for others, he was aware of the necessity of acquiring certain skills usually gained through formal education. He also operated within the existing legal system in his attempt to implement progressive policies. While Sulli's views about change may have been radical, his methods were not. He utilized the courts and government departments to help gain his objectives. Some students may suggest that he should have been more diplomatic in his approaches. Others may suggest that only violence is an effective catalyst. In this connection, the students should be given an opportunity to analyze for themselves how many of his objectives Sulli did indeed achieve with his methods. In discussing other means used by other people to force change, the students may mention such disparate devices as the self-immolations in various parts of Asia and in Czechoslovakia, the nonviolent crusades of

Gandhi and Dr. Martin Luther King, the Escobedo case, draft card burnings and other anti-war protests, and student demonstrations in various parts of the world.

2. Students are usually eager to discuss the generation gap. As with most of the discussion questions in the *World Studies Inquiry Series*, there are no pat answers. Explanations suggested by the students may include variations of the following: Younger people are more likely to see that they have less to lose and more to gain by striving for progressive changes. Cultural patterns are more firmly embedded in the older generation. The natural process of growing up includes for every person the development of his own set of beliefs, which in some respects must differ from those identified with the older generation. After the students have expressed reasons for the greater willingness of the younger generation Kotas to accept Sulli, the discussion then should be allowed to turn to the possible generation differences in America. The students should be able to suggest several differences which would be worthwhile to examine for cause-and-effect relationships.
3. It may be necessary to elicit the concept that what may be progress for one person may not be for another. Unquestionably some of the Kotas were not able to perceive much of Sulli's behavior as leading to progress. His attempt to affect customs associated with hair length, clothing, and seclusion huts may, in the minds of some, have been a step backward. Even so, to change an existing way of living is often psychologically difficult for most people. In citing examples, students may be guided to suggest proposed changes in certain behavioral patterns in America that have the ring of progress about them but are not generally supported. The students could then consider why negative reactions are in the majority in those particular instances. Students, hopefully, will reach for themselves the realization that the processes of cultural change are not generically different in India and America.
4. Students generally enjoy reflecting on such questions as "Why does a man give money to a beggar?" Is it to help the beggar, or to give the man a feeling of satisfaction or superiority? Other examples of self-sacrifice may also be considered: a father or mother runs into a burning building to save the children, a soldier gives his life to save his patrol squad, a man takes a lower-paid position to help others. This philosophical consideration might even be extended to the United States and its foreign policy. Discussion of the last two questions in this group should prove wholesomely self-revelatory for the students and give the teacher fresh insights into their attitudes and values.
5. Student attitudes toward the importance of changes in clothing and hair styles should be interesting. The second question in the group forces analytical examination of the philosophy of change for change's sake. The third one may evoke references to the changes brought about in Germany by Hitler, those sought in the Middle East by Israel and the Arab countries, or even to urban redevelopment programs which provide inadequately for relocation of the dispossessed.
6. Sulli, the agent of change in his village, symbolizes both the hope and the challenge of Asia. He was effective in assisting the Kotas to realign their position in village society. Generally his ability to initiate change was a positive force, from the (sometimes reluctant) viewpoint of the Kotas. But what if a Sulli, with his natural leadership, had attempted to alter the economic or political structure of urban India? If change is indeed in the same category as death and taxes, then it may be equally inevitable that there will be other aggressive leaders like Sulli

throughout Asia. Their emergence may signal future tensions and conflict as well as progress.

7. This group of questions should prompt a freewheeling discussion in which no definitive or consensus answers should be sought. Analytical consideration of the points raised is an end in itself.

Study 3: *New Days and Old* 4.7 *Inside Red China* 4.9

The social changes being attempted in modern China are perhaps the most extensive in the history of man. Landlord-tenant relationships have disappeared. Everyone is expected to act strictly according to the “party line.” Close friendship has been replaced by “comradeship.” Relatives and friends are encouraged to inform on one another. “Struggle” sessions of self-criticism and criticism by peers take place. Forced confessions and dramatic “trials” further contribute to government control. News media are under strict government control for propaganda purposes. To many Chinese, however, freedom of speech and freedom of the press are luxuries that can be forgone in favor of producing enough food to feed 750 million people, and of meeting the challenge of modernizing without capital. China’s greatest resource is hand labor. It is only by using that labor supply efficiently and relentlessly that she can advance.

Social change also is apparent in the lessening of the degree to which people are at the mercy of the whims of nature. They are certainly not affluent, but the threat of drought, crop failure, and starvation is much less than it used to be. Thus to people like Li, in the story, the change in government seems beneficial. On the other hand, the peasant of today toils from dawn to dark in backstraining labor just as his ancestors did. Without extensive mechanization a man’s labor may be lightened very little, though in cooperation with others he may accomplish new feats such as the building of dams and terraces. It should be clear to students that what Li regards as progress would be regarded by American farmers as disaster.

Answer Key: Which? 1. a, 2. d, 3. d. Why? 1. c, 2. a, 3. a, 4. b, 5. b.

Guidelines for What do you think? Questions

1. Old Li is proud that he, once a downtrodden peasant, has achieved status in today’s China. Among his status symbols are his position as leader of his labor brigade, his healthy, well-clothed family, his clean cave home, and such possessions as his vacuum bottle. Beyond that, he is proud to have had a part in improving standards of living in his community, especially through the group efforts that resulted in such technical achievements as the dams and the power plant. Students should have no difficulty naming some of the status symbols likely to be cherished by American farmers: color TV instead of a vacuum bottle, travel, sons with Ph.D.’s, philanthropies and community service, and so on. Discussion of the final part of the question should add to students’ self-awareness and give the teacher valuable insights into their sense of values.
2. Speculation about the first part of the question will be readily evoked. Discussion of the second

part should broaden students' perspective and sharpen their perception. Obviously, no definitive consensus will be forthcoming, nor should one be sought.

3. Since U.S. businessmen and statesmen hold varying views on this point, there is no reason to expect the students to do otherwise. Probing the pro's and con's, however, should sharpen analytical skills and make for a highly stimulating session.
4. The seasonal cycle creates periods of overwork and of relative ease on the Chinese commune just as it does on the American farm. However, one major contrast between the Chinese farm and the American is in the amount of land the individual farmer can work productively. This is largely a function of technology. Other contrasts are found in the degree of affluence, the hours of work, the knowledge of a world outside the immediate community, and the freedom to travel. Among the concepts to be elicited here is that American farmers traditionally had their pick of arable acres, and that our great Western Movement stemmed largely from the fact that when a farmer felt he had exhausted one piece of ground he just moved westward to another. Americans also had the considerable advantage of starting from scratch, as it were, with few entrenched sharecropper patterns to be overcome. From that may flow a reference to some of our still existent rural slums, which in some ways may be even less inviting than the Chinese communes.
5. This is a value question with no pat answers. Again, it is intended only to broaden perspectives and sharpen analytical skills.
6. The poor of such areas as Appalachia and parts of the rural South may be mentioned by the students. Attempts to alleviate conditions through welfare payments will be cited, but students may conclude that the problem of rural poverty has not been solved. On another level, American farmers have formed cooperatives of their own for such purposes as irrigation, flood control, and marketing. If the Great Depression can be mentioned without evoking groans, reference might be made to the "embattled farmers" of highly respectable Middle Western communities who frequently defied government edicts and used both force and guns on occasion to prevent mortgage foreclosures and tax sales of their property.

A possible research assignment might be to look into such aspects of American agrarian history as the Granger movement.

The final part of the question cannot be answered neatly. Merely posing it, however, should institute an interesting probe.

Study 4: *School Days in Old China* 4.7 *Learning in China Today* 4.5

The two readings in this study enable the student to (1) compare and contrast traditional and modern concepts of education in China; (2) study a specific example of the process of change in education occurring to a greater or lesser extent in all developing nations, particularly in Asia; and (3) examine his own education, the public school system of his community, and the challenging problem of fitting education and schools to the realities of our highly sophisticated, industrialized, ethnically heterogeneous society. The teacher may wish to have the pupils summarize (by dictating a list of items) the material in "Learning in China Today."

Answer Key: Which? 1. b, 2. a, 3. c, 4. b, 5. c, 6. c. Why? 1. a, 2. a, 3. b, 4. c.

Guidelines for What do you think? Questions

1. Students may already have discovered from their reading that the Chinese have traditionally, from Confucius to Mao, placed a high value on education. In the Confucian concept, education was more than a means of acquiring knowledge. It also emphasized the refinement of moral character that was essential in the leadership role that the scholar-official would eventually fill. Confucius believed that, through education of a few, a moral elite could be created that would, as leaders, scholars, and teachers, set the example for the entire nation. Thus traditional education was narrowed to reading, writing, and calligraphy, a curriculum which suited not the peasant farmers, who made up the great mass of the population, but the wealthy gentry. Some students will see, even without guidance, that present-day schools in China reflect the great changes that have taken place generally since 1949. The concept that some of the ancient Chinese values still persist in the new society, however, may have to be elicited. The close-to-home questions will require little or no guidance. The discussion should prove to be lively and constructive, and should provide valuable insights into student attitudes.
2. Some students may volunteer mention of teachers who influenced their lives, for either better or worse. The second part of the question is obviously diagnostic; the third should promote some constructive self-analysis.
3. This freewheeling discussion will be self-generating.
4. Here again the problem will be to get the discussion stopped, not started. The questions offer a challenge to those who join the clamor for curriculum changes and for giving students a voice in the curriculum. If sound suggestions emerge, they may be followed up by a formalized presentation to some appropriate authority. If not, the discussion will at least have prompted an in-depth consideration by the students themselves of some of their demands.
5. Fair and courteous treatment of newcomers or members of minority groups is one concept that the students will probably suggest without prompting. Whatever course the discussion takes, it should give the teacher new insights and the students an increased self-awareness.
6. The last three are pump-priming questions that provide the opening for a revealing and therapeutic articulation of student attitudes.
7. This discussion may be guided to elicit the social science principle that we have no objective standards for measuring any society or institution in a vacuum. The two systems can be compared only in the light of the situations in which they exist. Value judgments, if made, must be recognized as being subjective, influenced by background, training, and the limited sources of information available.

Study 5: *The Missing Hand of Chang Po-jen* 4.7 *The Old and the New in Medicine* 4.8

In any country, at various levels, there is always an inherent conflict between the new and the traditional. In developing countries, particularly, the traditionalists are likely to resist “modern”

ideas on the grounds that old values are being threatened. The young, on the other hand, may wish to abandon old ideas entirely, embracing only the new. In some cases, the feeling of the traditionalists extends to all things foreign, since the modern ideas usually come from exposure to foreign cultures. The modernists, on the other hand, may develop self-consciousness about anything that is traditional. Typically, however, both attitudes become modified after a time and efforts are made to make use of the best in both the modern and the traditional society. Developments in Chinese medicine in recent years provide a good example. The first contacts with Western medical practices led to rejection of such things as acupuncture and the use of herbs, not so much because their effectiveness was suspect as that they were closely identified with the traditional culture. Following the establishment of the People's Republic of China in 1949, the government took the lead in setting up a working relationship between the old and the new, raising simple, inexpensive folk practices to the level of modern techniques. In some areas, the folkways are preferred—again, not so much because of a conviction of their superiority as because they are primarily Chinese rather than foreign.

Answer Key: Which? 1. b, 2. a, 3. c, 4. c, 5. a, 6. c. Why? 1. a, 2. a, 3. a, 4. b, 5. a.

Guidelines for What do you think? Questions

1. The pretty girls who are safety hazards, the safety rules, the machinery, and some lunch-hour recreation are points of similarity that should occur to the students. They all indicate that China's industrial development may not be too different from our own. Many of the students will probably admit to being surprised, since there is a widespread misconception about the industrial backwardness of the Chinese.
2. One outstanding example is the early American Indian use of herbs and other plants as sources of medicine and healing drugs. One reason their use was not pursued may have been the conquering white man's notion that anything the Indians did must be based merely on ignorance or superstition.
3. Hopefully, the students will see that a generation gap can exist between national groups as easily as between parents and children. Hopefully, too, they might be led to see that possibly there is some knowledge, know-how, and wisdom to be salvaged from their elders.
4. The effect may be purely psychological, of course, as with our placebos. Students will be interested to learn, if they do not already know, that patients who are given placebos instead of medical hypodermic injections for pain are often helped as much by the plain water as they would have been by a pain-killing drug.
5. If the students find it slightly ridiculous that the Chinese think that anything from toothache to stomach ulcers can be cured by acupuncture, elicit the observation that an aspirin taken by mouth and carried to the stomach will affect pain in the head or in an injured finger.
6. As in Question 1, student reaction may indicate that they have taken for granted that the United States has a clear lead over all other countries, especially countries like China, in scientific and industrial development.

Unit Four: People and Thought

Study 1: *Reward* 4.7 *Confucius, Angry Young Man* 4.9

If we were to describe in a single word China and the Chinese way of life over the past two thousand years, that word would have to be *Confucian*. Confucius (551–479 B.C.) was one of the few men who influenced human history not through startling achievements as ruler or political leader but as a teacher and a sage. Perhaps no other man has ever so effectively and completely influenced the lives of his people. Humble in origin, his life simple and undramatic, Confucius had a close view of the sufferings of the common people. Like many “rebels” and “revolutionaries” today, Confucius felt that his world was sadly out of joint and in great need of new approaches to growing problems.

This study of the great philosopher begins with a tale from ancient China. It is simple allegory that illustrates one of the main points of Confucian philosophy, namely, that to be effective and obeyed by his subjects, a ruler must be honorable and his decisions fair. Chinese society in the time of Confucius, like modern Western societies, was inherently divisive. A wide gap separated the common man from the power elite, the rulers of the society. Thus, Confucian thought has contemporary meaning. Students should be encouraged to discuss Confucian ideas in the light of their own lives.

Answer Key: Which? 1. a, 2. a, 3. c, 4. c, 5. b, 6. b. Why? 1. b, 2. b, 3. c, 4. b, 5. b.

Guidelines for What do you think? Questions

1. This discussion will probably include such diverse topics as racial attitudes, political ideas, good or bad manners, and drug addiction. Skillfully handled, it should prove therapeutically self-revealing for most students.
2. Discerning students may very well point out that plenty of dishonest politicians manage to stay in office, with or without respect. The point should be discussed, hopefully to the conclusion that all citizens do indeed have a duty to participate in government and make a determined effort to curb abuses.
3. This again is a freewheeling question with no pat answers. Searching for answers, however, should help the students analyze and critically review their own frequently rebellious attitudes toward government control. Inherent in the discussion, of course, must be a consideration of general versus individual interests.
4. This question provides a good opportunity to review the Declaration of Independence.

5. Taken in conjunction with the preceding question, this one may trigger a discussion of the extent to which the tenets of the Declaration are being carried out today. Here again a paramount consideration must be the ever-present necessity to choose between general and individual interests.
6. Because it opens the way for students of today to identify with an ancient sage, this question should in some small measure impart a sense of history.

Study 2: *How To Run a Country* 4.8 *Law and Order* 4.5

Han Fei Tzu, the most important exponent of Realist or Legalist philosophy (passages from whose writings have been freely adapted in this study), lived at a time when divisive factions endangered Chinese unity and seemed to threaten the very existence of the Chinese nation. The alternative seemed to some to be reunification by means of a strong central government with total power in the hands of a single ruler.

Considering the tendency of modern governments toward increasing centralization of authority, and the problem, particularly in the United States, of the individual's right to dissent and protest, the writings of Han Fei Tzu give the student an opportunity to discuss and test the validity of totalitarian principles. What is the most effective working relationship between government and the governed? What should be the proper balance of "love," "trust," and "obedience" in modern government? Is total power in the hands of centralized government the only alternative open to modern industrialized society?

Han Fei Tzu's analogy of government and the Chinese family underscores a basic difference between traditional Chinese and Western societies. In the former, the welfare of the state, the clan, and the family took precedence over concern for the individual. Individual goals and desires, even the life of the individual family member, might be sacrificed for the good of the group. Individual initiative was discouraged. The norm of Chinese society was conformity and submission to the group. The students may sense that such a conformist society would be likely to be more vulnerable to totalitarianism than a society of rugged individualists. Examples abound in modern history—Japan, Germany, and the present-day government of China, to name a few.

Answer Key: Which? 1. b, 2. c, 3. c, 4. a, 5. a, 6. c. Why? 1. b, 2. a, 3. b, 4. b, 5. b.

Guidelines for What do you think? Questions

1. Divisive factors are present here, although they do not take the form of warring states. There are groups who feel that only a powerful centralized government and a "crackdown" on crime can restore order. Vastly different, of course, are our great industrial complex, ease of communication and assembly, and, perhaps most important of all, our cherished idea that we are a nation of rugged individualists.
2. Obviously there is no pat answer to this one, but the discussion should be entertaining as well as meaningful. Students may be guided to note that some present-day groups combine some

- of the teachings of Confucius with some of those of Han Fei Tzu. The “love” groups, for example, are also likely to echo the Han advice to face the facts—“tell it like it is.” Hopefully, students will also perceive that not everyone agrees what any given situation “is.” The concepts that emerged from discussion of the preceding question will find application here.
3. Hitler’s Germany, Hirohito’s Japan, Spain, Portugal, and most Latin American countries are some that would be in line with the Han Fei Tzu ideal. The Soviet Union and the Communist government of China also place the good of the state above the good of the individual, but they sometimes modify the Han position by an enlightened self-interest concern for keeping the loyalty of the individuals as well. Confucius presumably would approve generally of the United States and other Western democracies, particularly since our own Declaration of Independence and the Constitution echo some of his ideas.
 4. The controversy over the death penalty should immediately come to mind. It will certainly not be settled in the classroom, but the discussion should provide the teacher with new insights into student attitudes, the students with an opportunity to examine in depth some of their own opinions. Hopefully, too, the subject of putting youthful offenders into prison with hardened criminals should be discussed. And this in turn, in the unlikely event that time permits, opens up the question of whether punishment or rehabilitation attempts would be preferable.
 5. Closely related to the last part of that discussion is this one. The students will need little guidance, probably, to see that a repressive attitude like that of Han Fei Tzu may keep a government in power for a time, but that sooner or later, particularly in these days of international communication, the repressed peoples may rise up and completely destroy a government which, if it had been less repressive, they might have tolerated forever. Superficially, students are sometimes inclined to think that an efficient totalitarian government, where there is no uncontrolled crime and “the trains run on time,” might have some advantages. They should be permitted to work their way through to seeing the deep disadvantages. Elicit the thought that many groups here believe that dissenters and demonstrators are sometimes harshly dealt with, but that in a Legalist form of government there can be no dissenters or demonstrators.

Study 3: *A Path to Peace* 4.6 *Some Riddles of Zen* 4.7

In terms of provoking lively and productive class discussions, this lesson offers almost an embarrassment of riches. The Zen stories, as philosophically difficult as they are, are usually very stimulating to students. To be most effective, they should be preceded by a rather rapid student reading of “A Path to Peace,” as a once-over-lightly introduction to the involved subjects of Buddhism and its offshoot, Zen. Also, if at all possible, each story should be discussed immediately after it is read. Postponement usually leads to less perceptive class responses. Zen cannot be described or explained by words. The stories may offer a glimpse at the spirit of Zen, or they may enable a person to perceive himself and his world a little differently, but by themselves the stories in no way attempt to offer an explanation of Zen.

Precisely because they are intended to force the reader to think rather than to tell him anything directly, some of the stories are difficult to understand. It cannot be stressed too strongly, however, that there are no right or wrong interpretations. Each story may have as many meanings as there are people who read them. They offer the students a rare opportunity for freewheeling thought, not unlike that practiced by Buddha under his bo tree.

Answer Key: Which? 1. c, 2. b, 3. b, 4. c, 5. c, 6. a. Why? 1. a, 2. b, 3. a, 4. a.

Guidelines for What do you think? Questions

1. While the first three stories appear moralistic and obvious, neither teacher nor students should be trapped into looking for a consensus meaning. Some view Zen stories as a vehicle for allowing one's unconscious to emerge into the conscious. If this is so, it is meaningless to search for *the* answer.

The first Zen story may focus on the idea that Zen requires an uncluttered, non-opinionated mind. The story may also illustrate that one has to be receptive to Zen, willing to seek rather than to wait for enlightenment to come from without.

In the second story, once they grasp the idea that the small monk is the one most concerned about the girl, many students may feel that they have "solved" the story. Another level may, of course, exist—that what one thinks may be more important than what one does.

The third story may illustrate the difficulty of perceiving that which is close to us. It may also reveal the relationship of man to the macrocosm, whereby man is inextricably enmeshed on the one hand and unconnected on the other. This story is generally viewed by students as being much more complex and thought-provoking than the previous two. One reason may be that this story has been offered by some as a partial "definition" of Zen. The teacher's role is simply to encourage students to offer personal interpretations. If few are forthcoming, move on to the next story.

The fourth story may illustrate that you may not have what you think you have, whether it be insight or wisdom. Some students may begin to feel anxiety over not being able to find a personally suitable meaning. Typically these students will turn to the teacher, who should still refrain from giving an "answer." If there is any lag in interest, move on quickly to the following story.

The fifth story should help students perceive the Zen Buddhist's sense of moderation in life. It is an episode that clearly illustrates a Zen method of instruction. The student is allowed to discover reality for himself.

The sixth story may illustrate how the approach of death intensifies life and living (tasting, feeling, smelling, etc.). Life takes on new importance. One becomes fully aware of its deep meaning. Man seldom senses the meaning of that around him and within him; however, he is capable of much greater awareness. Many students have found this story to be extremely provocative. For others it may be an agonizing experience. Although it is the most confusing of the stories, it may prove to be the most productive. Indeed, "further reflection" might be a suitable homework follow-up assignment.

2. Students may suggest that those in pain want freedom from pain; those who have less than

their neighbors may allow themselves mental suffering on that account; people in love suffer when they are not loved in return, and so on. They may also see that “desire” may be equated with ambition. Once they understand Browning’s paean to “upward mobility,” they may disagree with it, even going so far as to argue that there is no proof of the existence of heaven for this or other reasons. On the other hand, they may perceive that Browning, too, is saying that life consists largely of not being able to get what you want and that such suffering is likely to end only in heaven—a state corresponding roughly, perhaps, to the Nirvana of Buddhism.

3. The teacher may elicit the concept that Western civilization gears much of its energy to creating individual needs and supplying them. Students will enjoy speculating about how Buddha might assess Madison Avenue advertising agencies. This may lead to a discussion of the value of advertising to our economy, and beyond that to the value of our economy to our lives.
4. Consideration of this question must inevitably lead to increased self-awareness and more objective self-appraisal. Some students may be led to see that there is more within their reach than they had assumed there was.
5. Once the students grasp the meaning of “knowing oneself,” a lively discussion should ensue. Some pump-priming questions might be: “How many of you truly know why you do what you do? Do you do things because you want to, or because it’s expected of you? How many of you can honestly state that you know what you want to do at any given time? How about right now?” From here, the discussion can move easily from the consideration of “wants” to the self-image impact of the third and fourth questions in this group. These offer an opportunity to explore, among other things, the concept that our own feelings about ourselves often mirror what we see in the eyes of others. From that may stem two subconcepts: (1) that each of us may unconsciously be affecting the personality of everyone we know, and (2) that we may sometimes be wrong about what we think we see in the way that others view us.
6. The intent of this book, as of the entire *World Studies Inquiry Series*, is not too far removed from the Zen idea. That is, the authors have tried to create the climate and conditions for learning, nothing more. The burden of discovery is upon the student. It should be interesting and revealing to hear the students’ views on teaching methods and how they differentiate them.
7. This is at once a self-evaluation question and a challenge to the student to do some critical, constructive, independent thinking in the area of philosophy.
8. Hopefully, at least a few of the students will accept this challenge. In some classes, the construction of a Zen story might even be handled as a group project.

Study 4: *The Salt March* 4.7 *Gandhi, Peaceful Patriot* 4.8

Since the students have probably heard of Mahatma Gandhi, they may be puzzled by the reference to him as Mohandas Gandhi. If possible, they should be encouraged to find out for them-

selves that *mahatma* is a title, reserved for people of great prestige and wisdom, whereas Mohandas is a given name.

The life and thoughts of the Indian leader are particularly relevant in these days of civil rights protests and student demonstrations. This study raises important issues involved in civil disobedience. It should lead students to examine both sides of some coins they may have heretofore viewed from only one angle.

Answer Key: Which? 1. b, 2. c, 3. a, 4. a. Why? 1. c, 2. c, 3. c, 4. a.

Guidelines for What do you think? Questions

1. It is a fact that Gandhi and his followers regarded the salt march as a success because it was carried out with complete adherence to the principles of *satyagraha*. If the salt tax had been repealed on the spot, but some of the disciples of Gandhi had resorted to violence, the march, in their view, would have been a failure. Students, of course, are entitled to have their own opinions on the matter, provided only that they are able to support them logically.
2. The class will need little prodding to get into a lively discussion of this question, with each side finding contemporary backing for its position. There are no pat answers, but the airing of views, backed by reasoned arguments, should be welcome and constructive.
3. Here again the discussion, not the conclusion, is of paramount importance.
4. Some individuals have gone to court seeking changed interpretations of laws such as those about the teaching of religion in public schools, the providing of legal counsel for indigent criminals, the protection of the Fifth Amendment, and so on. Such legislation as that providing minimum wages, women's suffrage, limitation of work weeks, freedom to join unions, and extended protection of the civil rights of minorities has been brought about as a result of continuing effort by individuals acting singly or in groups. Groups such as the League of Women Voters are open to ordinary citizens and are frequently influential in obtaining or changing legislation. Ralph Nader, through his one-man crusade for safer cars, showed that individual action can sometimes be extremely effective.
5. Little guidance will be required to elicit such examples as draft card burning; various movements, starting with the bus boycott, led by Dr. Martin Luther King; campus demonstrations; refusal to pay taxes for military purposes; and so on. Some parallels may be drawn between Gandhi and such American proponents of nonviolent action as Dr. Spock and Dr. King. It may be relevant to convey to the students that any kind of change may take a long time, as evidenced by the fact that Gandhi's goal of independence for India was reached sixteen years after the incident described in "The Salt March," and thirty years after his return to India from South Africa.
6. For Gandhi, the end could never justify the means. Indeed there were several incidents in which he voluntarily gave up concessions made by his opponents simply because he felt that the procedures by which they were obtained had violated the strict standards he had set for himself and his followers. It will be constructive and revealing for students to examine their own feelings in the matter.

Study 5: *The Schooling of Mao Tse-tung* 4.3 *A Cry for Change* 5.0

This small episode from Mao Tse-tung's childhood offers tremendous potential for a variety of discussions highly relevant to American youth of today. It is to be hoped that, subliminally if not otherwise, some of the Chinese boy's eagerness for education will be communicated to reluctant learners.

Answer Key: Which? 1. a, 2. a, 3. b, 4. a, 5. a, 6. b. Why? 1. a, 2. a, 3. b, 4. c, 5. b.

Guidelines for What do you think? Questions

1. The students may need little prodding to get into a discussion of such matters as permissiveness, reasonable discipline, father-son communication or the lack of it, and so forth. The two commonly heard words, of course, are "generation gap," which many present-day youngsters seem to regard as a concept they invented. Having grasped the point that the gap is limited neither to the United States nor to this exact moment in history, they may be able to talk objectively about the advantages and disadvantages of differing views between parents and children.
2. Here again it will take little prodding to elicit opinions about the differences and similarities—a primary difference, of course, being one of magnitude. Perhaps some of the students may be persuaded to find out for themselves that youth in the 1930's desperately wanted jobs (many of them so that they would not have to drop out of school), and in the late 1940's and the 1950's they wanted an end to the political and intellectual repression that marked the McCarthy era. Student speculation about the 1970's should be enlightening.
3. Most students will see that a middle course is probably the best. The final part of the question is intended to be wholesomely self-revealing. It may even arouse, through identification, a certain amount of insight into the problems of their own parents, and the problems their parents had as youths.
4. One explanation might be that Mao, representing the new youth of China, saw that the same kind of tyranny and resistance to change that had kept China from developing economically was also practiced on a smaller scale in the Mao household. From his revolt against his father to his leadership of a revolution against the corrupt and ineffective monarchy was a logical progression.
5. Mao wanted to free all Chinese peasants from the life of servitude he had himself escaped. There is also the point, probably made in the preceding discussion, that he equated his personal life with the national situation. The contemporary part of the question should precipitate a stimulating discussion and some revealing answers.

Unit Five: Challenges, Today and Tomorrow

Study 1: *Hunger in Honan* 4.7 *The Future: Food or Famine?* 4.8

The Asian countries historically have had difficulty in producing enough food for all their people, but at this point in history changes are beginning to occur. Japan, for instance, in spite of a dense population and relatively little farming land, has been able to insure a reasonable diet for its people. China has greatly improved distribution of the food available. Such changes, however, may not be permanent. The threat of overpopulation hangs like a pall over all improvements and predictions of increased food production. The purpose of this lesson is to illustrate the importance of food in the lives of people living in minimal subsistence societies. It has been said that “the primary struggle of Asia at this moment is the struggle for food.” If American students can come to understand that such a fundamental motivation lies beneath many of the actions, aspirations, and policies of Asian countries, a valuable insight will be gained.

A wide variety of discussion questions flows from this study. There are questions revolving around the moral decisions associated with human behavior in times of extreme stress, questions related to the impact of hunger or the threat of hunger on the human being, questions centering on the causes of food shortages, and, finally, questions that probe for possible solutions to existing food problems. Some teachers may feel that questions involving the moral issues of cannibalism, murder, and population control are too controversial for the classroom. Most, however, will probably agree that these are the issues that the students want most to consider.

Answer Key: Which? 1. c, 2. b, 3. d, 4. c, 5. c, 6. a. Why? 1. a, 2. b, 3. b, 4. a.

Guidelines for What do you think? Questions

1. Chronic hunger not only affects the health of an individual, it tends to force him to focus on the acquisition of food to the exclusion of other pursuits. Food becomes the tether that restricts the individual to a rather small circle of experience. Living under the spell of hunger and the threat of hunger undoubtedly affects an individual's vocational opportunities, political participation, aesthetic appreciation, and educational aspirations. The students should be brought to the point where they are able to comprehend some of the ways in which hunger may partially control the actions and motivations of so many Asians.
2. This question extends Question 1 by asking how a country may have its destiny affected by the hunger of its citizens. Economic growth, political development, foreign policy, and education programs are affected by an inadequate food supply. The teacher might take one

aspect of a society at a time, such as political development or participation, and ask how the hunger of people might directly and indirectly affect it. The students should readily perceive that a country cannot progress very far without first adequately feeding its people. This is an important principle and will help the student understand much of the reasoning behind the domestic and foreign policies of Asian, African, and Latin American nations.

3. The third question involves moral decisions concerning cannibalism, murder, and theft under unusual circumstances. It is strongly advised that the teacher avoid treating these issues in a cavalier fashion. The students should be allowed to answer the several parts of the question according to their own views, but they should be required to assess the consequences of their decisions. If theft or murder is judged allowable under certain circumstances, such as those observed in "Hunger in Honan," the students must understand the rationale for their judgments and what the consequences of such a rationale might be for a society. Are there situations where killing others or stealing is reasonable? If so, what conditions must prevail? If one breaks established law in order to prevent human suffering, should the lawbreaker be punished? Who is to decide which laws may be broken or which persons may be excused from legal violations? If laws fail to cover all possible situations, should they be rewritten? This discussion concerning legal violations for moral purposes could very well extend into the areas of civil disobedience.
4. This question involves two issues: (1) What can be done about food shortages? (2) What should be done? The teacher may wish to have the students speculate about what might possibly alleviate food scarcity. Increasing crop yields, mechanized farming, and better distribution could be listed. The teacher may find it necessary to discourage the students from offering simplistic answers.
5. As with the cases of extreme poverty, who is responsible for feeding starving people? Is it an individual's problem or is it a problem of the community, the state, or the world's nations? The teacher may ask the students if they bear any responsibility to those who are starving in the world today. If they feel that there is a responsibility, spend class time in determining what it might be. If they feel there is no responsibility to others in need, have the students explore the issue of whether certain responsibilities to the students should now be given up. This discussion could lead to an evaluation of welfare programs and how far welfare programs should extend. Should students give up some of their money to help those in their community who are not properly fed? This is a question that may enable the students to better understand the feelings of those who oppose welfare programs.
6. The following information may prove helpful to those teachers who wish to explore the population issue with the class. By reading them the next few sentences the teacher may enable the students to grasp the seriousness of the rapidly growing world population.

"It has been estimated that the world population in 8000 B.C. was 10 million people. This number grew to 250 million by the birth of Christ, to 500 million by 1600, to 1.5 billion by 1900, and finally to today's 3.5 billion. Generally speaking, the world population has recently been doubling every 35 years. Last year alone there was an increase of 75 million people with the birth of 125 million and the accompanying death of 50 million. The present annual 2 per cent rate of population increase, if continued, would not only result in the world having 7 billion people, double today's figure, by the year 2000, but would in six and a half

centuries result in each person having only one square foot of earth upon which to live. If the 2 per cent rate of increase continued for 1,500 years, the world's people would weigh as much as the earth itself."

The question concerns the impact of increasing populations on the world's food supply. The students should be helped to understand the problem faced by countries attempting to increase food production while the population increases at an equal or even more rapid rate. The teacher may also wish to explore the interesting but awesome prospect of living in a densely populated world, with ten, a hundred, or a thousand times the present population.

7. This cluster of questions strikes at the issue of regulated or controlled populations. If population growth is such a serious threat, should there be regulation of family size? Is having children a right with which no law should interfere? Should population control be a private matter? Should the United States help other countries control their population when the United States has made little effort to curtail its own fast growing population? Should the well-to-do have the right to raise more children than the poor? Should larger families pay more taxes for schools, national parks, recreation facilities, and other government services? If the class seems sufficiently mature, it may be appropriate to consider the topic of birth control in America. Should birth control devices be made available to teenagers or unmarried people?

Study 2: *The Trial of Big Stick Han* 4.7 *The Gradual Revolution* 4.8

The term "revolution" has for many Americans an evil connotation. We are afraid of the violent process which seeks the replacement of existing social, political, and economic institutions with new ones. Our relative stability and the continuity of our government over the past century and a half cause us to forget that revolutions, violent and destructive ones, have been a decisive force in our own history. When we do think of them, we see the American Revolution, the French Revolution, and now even the Communist Revolution in Russia as great events in history in which tyranny was overthrown in favor of more or less popular governments. But this, presumably, is only because they are past. For revolutions in Asia, Latin America, or Africa, we tend to apply a different standard. They are of the present. They threaten our security and the peace of the world. The fact remains that the United States was born in revolution, a revolution which remains incomplete and continues today, not without considerable violence.

Today's students live in the midst of the continuing revolution caused by the rising expectations of poor people all over the world. They are well aware of the causes and results of civil unrest, violence, voices raised in hatred and defiance, and the breakdown of order in a modern society. Chinese peasants, before the revolution of 1945-1949, faced economic and political problems differing greatly in magnitude but basically not unlike those faced by the urban and rural poor in the United States, the "other America." But, unlike the Chinese people before their revolution, Americans can choose among alternatives to violent revolution. The consideration of these alternatives as well as of the nature of revolution itself should result from this reading.

It may be advisable to direct the students' attention to the fairly obvious idea that "The Trial

of Big Stick Han” focuses on the peasants’ side of the peasant-landlord relationship and, like all accounts told from a single point of view, may not be free from bias. It is worthwhile to consider it, however, as a point of view not often presented to American students. To borrow a phrase from *Radio Free Europe*, “Shouldn’t they hear both sides?”

Answer Key: Which? 1. c, 2. a, 3. b, 4. c, 5. c, 6. c. Why? 1. c, 2. a, 3. b, 4. c, 5. c.

Guidelines for What do you think? Questions

1. Students should be encouraged to arrive at their own definition, perhaps by compiling a list of elements common to all revolutions. They may decide for themselves whether violence is an essential element; but the decision should be made only after consideration of such terms as “the industrial revolution” or “a cultural revolution.”
2. Injustice will probably be mentioned as the only justification. Elicit the concept that even justifiable revolution against injustice need not demand violence under all circumstances. If students have already discussed Latin American revolutions, which often result only in transfer of power from one upper class group to another, they may wish to add some of those to their list of supporting examples.
3. Although Chinese problems were of greater magnitude, they did bear some resemblance to those faced by our own poor in the cities and in certain rural areas, such as Appalachia. Poor Americans, however, unlike the pre-revolutionary Chinese peasants, have available certain alternatives to violent revolution, notably, of course, the ballot box.
4. An obvious test is the extent of the basic changes resulting. Is oppression replaced by opportunity for the majority of the people, or is there merely a change of personnel among the oppressors? If there are real changes, the length of time they remain in force is another factor.
- 5 and 6. These are value questions, the varying answers to which will add to the teacher’s insights into student attitudes and to the students’ own self-awareness.

Study 3: The Short Life of Mui-po 4.8 Poverty 5.0

This study should help students to picture the severe deprivation suffered by millions of Asians. The teacher may find it necessary to emphasize that “Asia” and “poverty” are not synonymous, and that any society can be sliced into a variety of socioeconomic segments.

Although there is an intent to allow the students to observe Asian poverty, the fundamental purpose of the lesson is to bring them to grips with the major issues and questions associated with poverty. “What are the causes of poverty?” “What are the effects of poverty?” “What can be done about poverty?” and “What should be done about poverty?” Such questions may arise from the students’ confrontation with deprivation in Asia, but the discussions should eventually focus on deprivation in the United States. A great many students’ concerns may be touched upon, such as welfare programs, role of government, responsibility for the impoverished, and man’s responsibility to man. One goal of the lesson is to guide students to the realization that

such things as the causes and effects of poverty are extremely complex and confusing matters. Hopefully, they eventually will discern for themselves the intellectual dishonesty of a “simple answer” to complex problems.

Answer Key: Which? 1. c, 2. b, 3. b, 4. a, 5. b. Why? 1. b, 2. a, 3. a, 4. b, 5. a.

Guidelines for What do you think? Questions

1. This question raises the issue of whether poverty is absolute or relative. Is it possible that the well-to-do in some particular society might be considered “deprived” or poverty-stricken in the United States? Is it possible that some of those experiencing poverty conditions by American standards would be comfortable in certain societies? What about the possibility that certain forms of poverty may be absolute in that they would not be considered acceptable or tolerable under any cultural circumstances?
2. The students very likely will be unable to consider this question in a sophisticated fashion, since the causes of poverty are usually explained in simplistic terms. The teacher must attempt to raise questions that encourage the students to consider economic, political, and cultural factors. An outcome should be the realization that a variety of forces constantly affect one another, and that no one cause can be considered in isolation. The teacher may wish to ask why Mui-po died or what was the true cause or causes of Mui-po’s death. The resulting proximate-cause discussion may prove valuable for the students even though they are unable to cope successfully with the initiating question. The combination of factors ultimately leading to Mui-po’s death is an indication of the almost overwhelming difficulty of determining causes of poverty.
3. Poverty may affect the way people think and feel. The teacher may wish to ask the students to consider whether one who has faced poverty all of his life may devote less of himself to the appreciation of art, music, nature, politics, philosophy, and literature. Do the very poor feel pain, joy, or excitement more or less intensely than the comfortably rich? Can the extremely poor people of India or the United States be as active in their democratic governments as the well-to-do citizens? The teacher may wish to have the students prepare lists of the possible effects of poverty on the human being. These lists could provide the basis for classroom discussions.
4. A question that begins “What would you have done . . .” usually demands that the student make a moral decision. Once several students have indicated what they would do with the newborn children, they should be required to provide the rationale for their proposed actions. A man who would give away his children must have solid reasons for doing so in most cultures. Under what conditions would giving away one’s children be a reasonable act in the United States? The students should be able to defend their choices by suggesting logical reasons. The second part of the question raises an important issue: Who or what is responsible for the extremely impoverished people of the world? Is the family totally responsible? the local government? the people in the local community? some larger political or social institution? What connection might there be between a comfortable Iowa farmer and an impoverished New York City resident? What connection might there be between

a comfortable American and a starving child in India, or between a wealthy European and an underfed, sickly resident in a Texas border town? Is it possible or reasonable that no person or institution has a moral responsibility to the seriously disadvantaged? Obviously there are no pat answers, but the discussion should encourage in-depth consideration of this complex issue.

5. The possible solutions to poverty offered by the students should be analyzed. What are the possible negative consequences of living in a guaranteed income society? Where will the money come from? Who will suffer most under such an economic system? Is there enough money or resources to take care of all needy people? Should capable people be required to work? Should help end at city, county, state, or national borders? Why? Such questions should force the students to consider their tentative solutions in the light of logical consequences. By analytically examining their suggestions, the students should come to sense the complexity of "poverty solutions."

Study 4: *The Politics of Sport* 5.0 *The Olympic Ideal* 4.8

In the Western world we often accept our own traditions as "the way things ought to be." It is helpful to look eastward, to make comparisons and to raise questions about our own life and culture. In the West much stress is placed on the ideal of "fair play." As indicated in the reading on the Asian Games, Asians are more likely to display a frank and open determination to win at any cost.

Throughout Asia, leaders have been promoting cooperation. At the same time, such cooperation is made difficult by the aggressive nationalism of young nations seeking their place in the sun. Neither Communist China nor Nationalist China recognizes the other as a legal government. By bringing pressure to bear on Indonesia, Communist China had her rival excluded from the Games, thus making it appear that all Asia recognized the Communist regime and rejected Nationalist China. The Arab states won a similar political victory.

Although the cultures of Asia have long and rich traditions, most of the nations have short histories as independent countries under their present governments. These nations are struggling against great odds to modernize and to compete with much older and richer nations. They do not have the long Western tradition of gentlemanly diplomacy, and they play by different sets of rules. For instance, many Westerners long held the notion that war should be carried on "according to the rules." Hostile acts were expected to be preceded by a formal declaration of war. Honor had to be maintained at all costs. The attack on Pearl Harbor outraged the United States of America. In Vietnam, the use of cease-fire periods for strategic purposes struck many Westerners as "unfair." Columnists express the uneasy feeling that Israel and the Arab nations of the Middle East are not "playing according to the rules."

"The Olympic Ideal" has been included in this study to promote examination of values we tend to take for granted. People draw their identity from the groups of which they are members. Victory belongs not only to the hero but to his family, his town, and his country. The world's table tennis champion, for instance, is not only a *Chinese* hero. He is seen as a *Communist Chinese*

hero. Tommie Smith is not just a world-champion sprinter but an *Afro-American* world champion.

Students will raise questions about the value and danger of group and national loyalties. They will consider the dangers of nationalism in a nuclear age, and weigh those dangers against the strength a nation gains from the loyal support of its citizens. The immediate issue of politics in sport should lead directly to these considerations.

Answer Key: Which? 1. c, 2. a, 3. c, 4. c, 5. a, 6. a. Why? 1. b, 2. c, 3. c, 4. b, 5. a.

Guidelines for What do you think? Questions

1. Discussion will probably focus on the fact that men in any field of endeavor are identified with their countries and that the honor of the nation is involved with the honor of the individual. It would indeed be very difficult to avoid giving some credit to the country (even, perhaps, the government) of the athletic hero. On the other hand, the Western student will be almost certain to support the notion of fair and open competition in international sports.
- 2 and 3. The boycott or refusal to participate in athletic meets or cultural exchanges may be used as a means of focusing public opinion against the policies we oppose. It is one way of announcing to our own people and to the world the stand we wish to take on an issue, such as apartheid or slavery. Refusal to participate in athletic meets or cultural exchanges, however, may fail to promote understanding of the issues involved and serve only to keep people ignorant of one another's countries. Under such conditions, stereotypes flourish. The "teeming blue ants" conception of the people of China is one such stereotype. The American view of the average Russian as unthinking and submissive is a stereotype left over from the early days of the cold war.

Participation in athletic meets or cultural exchanges may, at worst, create added tension and bitterness through open rivalry or confrontation. The more likely outcome, however, is increased understanding and acceptance. Russians attending a recital by a visiting American pianist recognize that his ideology has not prevented him from being a talented performer and a warm human being. Americans competing with East European athletes accept them as competitors but also as friends. Students might speculate about the conversation of Nationalist and Communist Chinese who meet in an international sporting event.

4. Students will wish to consider the effects of implying recognition of a country not officially recognized. The Arab countries are unanimous in their opposition to the presence of Israel. They refuse to recognize Israel as a country and they feel that entering into competition with her athletes would be a step toward such recognition. Similarly, the Communist Chinese government considers itself the only legitimate government of the Chinese people. It does not recognize the legal existence of the Nationalist Chinese government on Taiwan. Instead it regards Taiwan as an integral part of the nation which must ultimately come under the Communist government. The Taiwan government, on the other hand, regards the mainland Chinese government as illegal. Powerful economic considerations could have persuaded Indonesia to bar Israel.
5. Students opposed to extreme nationalism may seriously question the U.S. motive in refusing to dip the American flag in salute to the host nation. Others may be equally vehement in

upholding the practice. All should be encouraged to analyze the issue from the point of view of the citizen of another country, particularly the host nation. How might the refusal to dip the flag be viewed? How might a change of policy be viewed?

Study 5: *Bicycles and Billions* 4.6 *Toward a New Asia* 4.7

Primarily an agricultural country a few decades ago, Japan has become one of the world's most modern nations. Its industrial growth is unprecedented, by both Asian and Western standards. But while Japan unquestionably is the leading manufacturer of goods in Asia, this is not to say that India and China are not making significant industrial strides as well. Agricultural, health, population, and political problems tend to obscure the advancements of production and technology throughout Asia, but they are going on. This study is intended to illustrate that industrial development is a viable force throughout contemporary Asia. By focusing first on one of Japan's most successful industrialists and then on certain production and consumption statistics, it points out the growth of the Japanese economy as well as its capitalistic base.

Answer Key: Which? 1. b, 2. a, 3. c, 4. b, 5. c, 6. c. Why? 1. a, 2. b, 3. c, 4. a, 5. c, 6. c.

Guidelines for What do you think? Questions

1. Konosuke Matsushita represents a classic Horatio Alger success story. Obviously, information regarding the details of his establishment of a corporate empire cannot be given at length in a study like this. Nonetheless, the question should springboard a good discussion, perhaps centering on the Protestant Ethic in non-Protestant Japan. The students may wish to speculate on the requirements for success in a capitalistic industrial society; to consider the roles of hard work, sacrifice, and tenacity; and to point out such "luck" factors in Matsushita's case as his apparent natural aptitude for invention and his emergence at a time when such inventiveness found a clear channel in the beginnings of awareness of the potential of electric power.
2. This group of questions injects moral issues into the class discussions. Students are here called upon to grapple with the moral question of whether anyone should be permitted to accumulate almost limitless wealth and the political power available to those in possession of such wealth. Discussions of this type are usually avoided in junior high and high school classes, yet such considerations are at the heart of the economic dialogue concerning capitalism versus socialism. No pat or consensus answers need be forthcoming. It is enough if an atmosphere of inquiry is created.

After consideration of "the right to be wealthy," the discussion should be permitted to shift to the political arena. Using Matsushita as a specific example, was it right that he should have more political power than any of his workers? This issue raises questions concerning the fundamental workings of democracy. From that may stem a discussion of the wisdom of allowing private donations to elected representatives or to the campaign funds of candidates. Should pressure groups be permitted to operate in a democratic society? Throughout the

- discussions there should be attempts to elicit from the students sound concepts of the differences between economic and political systems and between various kinds of political systems.
3. Evidence of the kind sought would include such statements as "About 80 per cent of Japanese homes have washing machines." A list of such statistics can graphically illustrate the degree of Japan's industrial progress. The second part of the question gives students an opportunity to distinguish between cultural patterns and technological developments. Consideration of the distinction should influence students to reserve judgment about some of the less technologically developed countries throughout the world.
 4. By listing the benefits to be gained from living in a rapidly growing industrial society, students will be led to perceive the contributions of modernization. As a vehicle for such a list, students may be asked to think of benefits enjoyed by the Japanese but denied to people living in a rural village in India, for example. Possible challenges or disadvantages of industrial progress should also be evoked, explored, and weighed against the benefits.
 5. Consideration of this question should open up a meaningful philosophical discussion. The teacher may wish to read aloud some of Gandhi's views on progress in modern societies. Gandhi feared changes in the traditions of India. After considering some of his views, as quoted below, students may wish to take a vote to determine whether the majority would prefer an unchanging society or a rapidly changing one. Following the vote, there might be a discussion about whether there is indeed a choice, or whether change is inevitable.

I believe that the civilization India has evolved is not to be beaten in the world. Nothing can equal the seeds sown by our ancestors. . . .

It is a charge against India that her people are so uncivilized, ignorant, and stolid that it is impossible to induce them to adopt any changes. . . . What we have tested and found true on the anvil of experience we dare not change.

Our ancestors . . . saw that happiness was largely a mental condition. A man is not necessarily happy because he is rich, or unhappy because he is poor. The rich are often seen to be unhappy, the poor to be happy. Millions will always remain poor. Observing all this, our ancestors dissuaded us from luxuries and pleasures. We have managed the same kind of plow as existed thousands of years ago. We have retained the same kind of cottages that we had in former times. . . . It was not that we did not know how to invent machinery, but our forefathers knew that if we set our hearts after such things, we would become slaves and lose our moral fibre. They, therefore, . . . decided that we should do only what we could with our hands and feet. . . . They further reasoned that large cities were a snare . . . and that people would not be happy in them. . . . They were, therefore, satisfied with small villages.

*Now you see what I consider to be real civilization. Those who want to change conditions such as I have described are enemies of the country and are sinners.**

*M. K. Gandhi, *Hind Swaraj or Indian Home Rule* (Ahmedabad, India: Navajivan Publishing House, 1946), pp. 43-45 *passim*. Reprinted by permission of the Navajivan Trust, Ahmedabad, India.

The —
shou
unit.

useful information,
eaching a course or

Ginsburg, N. S., ed. *The Far East*. New York: Prentice-Hall, Inc., 1958.

Hobbs, Lisa. *I Saw Red China*. New York: McGraw-Hill Book Company, 1966.

Lamb, Beatrice P. *India: A World in Transition*, rev. ed. New York: Frederick A. Praeger, Inc., 1968.

Lewis, Oscar. *Village Life in Northern India*. New York: Random House, Inc., 1965.

Li, Dun J. *The Essence of Chinese Civilization*. New York: Van Nostrand Reinhold Company, 1967.

Mace, David and Vera. *Marriage: East and West*. New York: Doubleday & Company, Inc., 1960.

Matthew, Helen G., ed. *Asia in the Modern World*. New York: Mentor Books, 1963.

Myrdal, Jan. *Report from a Chinese Village*. New York: Pantheon Books, Inc., 1965.

Nair, Kusum. *Blossoms in the Dust: The Human Factor in Indian Development*. New York: Frederick A. Praeger, Inc., 1962.

Norbeck, Edward. *Changing Japan*. New York: Holt, Rinehart & Winston, Inc., 1966.

Riboud, Marc. *The Three Banners of China*. New York: The Macmillan Company, 1966.

Snow, Edgar. *The Other Side of the River*. New York: Random House, Inc., 1962.

Welty, Paul T. *Asians: Their Heritage and Their Destiny*, rev. ed. Philadelphia: J. B. Lippincott Company, 1966.

World Studies Inquiry Series Reorder Information

Latin America	514-02201-9	Teacher's Guide	514-02202-7
Africa	514-02203-5	Teacher's Guide	514-02204-3
Asia	514-02205-1	Teacher's Guide	514-02205-9

DS 10 M15 1969 TCH-GD-
MCKEOWN ROBIN JAMES
ASIA/

39510720 CURR



000009804212

**RECOMMENDED FOR USE
IN ALBERTA SCHOOLS**

DS 10
McKeo
As

B21315



Field Educational Publications

A SUBSIDIARY OF FIELD ENTERPRISES, INCORPORATED